

A FAITHFUL WORD

S E R I E S S I X

"By the mouth of two or three witnesses"

**CONCERNING
TITUS CHU'S
DIVISIVE
WORK
IN UGANDA**

**Book
4**

DEFENSE & CONFIRMATION PROJECT

© 2007 Defense and Confirmation Project

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means—graphic, electronic, or mechanical, including photocopying, recording, or information storage and retrieval systems—without permission from DCP.

1st edition, May 2007

2nd edition, June 2007

Electronic printing, July 2007

Published by

Defense and Confirmation Project (DCP)

P. O. Box 3217

Fullerton, CA 92834

DCP is a project to defend and confirm the New Testament ministry of Watchman Nee and Witness Lee and the practice of the local churches.

Phil. 1:7 – Even as it is right for me to think this concerning you all because you have me in your heart, since both in my bonds and in the defense and confirmation of the gospel you are all fellow partakers with me of grace.

All verses and footnotes are from the Holy Bible Recovery Version, published by Living Stream Ministry. All books cited are publications of Living Stream Ministry and are from either *The Collected Works of Watchman Nee* or the published ministry of Witness Lee unless otherwise noted. Excerpts from the Recovery Version and the ministry of Watchman Nee and Witness Lee are copyrighted by Living Stream Ministry and are used by permission.

Boldface type has been used for emphasis in quoted passages and is not in the original quoted material unless otherwise noted.

TABLE OF CONTENTS

Preface	5
An Account of Events in Kampala, by Tim Knoppe	7
CONFIRMING TESTIMONIES	13
Brother Godwin Kihuguru's Testimony	17
Sister Sarah Kihuguru's Testimony	37
Sister Mbabazi Mpuga's Testimony	47
Sister Rachel Aderi's Testimony	49
Sister Edna Kanabahita's Testimony	51
An E-mail from Godwin Kihuguru to Dick Taylor	57

PREFACE

Deut. 19:15 – One witness only shall not rise up against a man for any iniquity or for any sin which he has committed; at the word of two witnesses or at the word of three witnesses shall a matter be established.

Matt. 18:16b – ...that by the mouth of two or three witnesses every word may be established.

1 Tim. 5:19 – Against an elder do not receive an accusation, except based upon two or three witnesses.

The warning letter quarantining Titus Chu and certain of his co-workers (see “*Mark Those Who Cause Division*”, book 1 of series 1 of *A Faithful Word*) was issued only after the co-workers had received numerous reports from many parts of the earth about the problems that have been and still are being caused by the work of Titus Chu and those working closely with him. This series of books includes reports from various places regarding the divisive activities and speaking of Titus Chu and his close co-workers.

This volume includes a report on events involving the church in Kampala, Uganda, and the divisive work being carried out there by workers sent by Titus Chu. It is written by one of the first brothers sent there to labor to bring forth the church in Kampala. His report is confirmed by an account drawn from several testimonies of local saints. The full text of those testimonies and related correspondence showing the damage done by the divisive work carried out in Uganda by Titus Chu and some of his co-workers is also included. The last two pages of this book contain an e-mail sent from Godwin Kihuguru to Dick Taylor following the Kampala brothers’ participation in a time of blending with the saints in Ghana.

**AN ACCOUNT OF EVENTS IN KAMPALA,
BY TIM KNOPPE**

December 29, 2006

Dear Brothers,

The situation concerning the church in Kampala, Uganda, is quite different from what is being reported by those who are working under Titus Chu. The current group of workers sent by Titus are doing a work in Kampala separate and apart from the church there. In fact, they continue to labor there in spite of a direct request by the brothers taking the lead in the church in Kampala that they leave. To make matters clear, as with so many of the situations we have experienced in the Great Lakes area, is complicated. What follows here is a brief account of what has happened in Kampala.

The church in Kampala was raised up under the direct labor of Steve Lietzau and myself after we had both moved there in August 2003. After two years the church was standing clearly in response to the Lord's impartation of life and truth in the same way that caused many of us to respond to follow Him for His recovery. There was a core group of local saints, approximately 25 out of the 100 meeting as the church, who clearly understood the truth unveiled through the writings of Brother Lee and Brother Nee. These truths opened the Bible as never before to them and their experience of Christ increased. Many of them paid a high price to follow the Lord this way.

Before moving to Uganda, in a meeting with Titus Chu and others working with him I asked if the brothers in southern California knew about our going to Kampala, and I was told, yes, this burden for Uganda came out of a time of fellowship with them. Through the first letter written to Titus Chu in June 2005 by twenty-one blending brothers, I discovered that the work in Kampala was not initiated in coordination or fellowship with brothers who are in the one work for the Lord's move.

During a visit to the U.S. in June 2005, I asked Titus Chu directly, "Brother, did you have fellowship with the blending brothers about our going to Uganda?" His response was, "I don't have to fellowship with those brothers." My response to him was, "But you told me that you fellowshipped with those brothers; that is how I had a clear conscience to go there."

The next month Titus Chu asked me to move to Detroit. Upon arriving in Detroit, I was informed that the work in Kampala was going to take another direction under Titus' instruction. A leading brother told me, "Brother, this is going to be a big test to you before the Lord. You will have to let the work you did in Kampala die. The brothers [working with Titus Chu] have made a decision and they are going to take the work in Kampala in another direction." The "work" which Steve and I had been laboring to build up was the church in Kampala. Saying that "work" would have to "die" meant that Titus' workers would be pursuing some other goal as the focus of their work. "Taking the work in another direction" proved to be a damaging and divisive factor to the church in Kampala.

This new plan of action was carried out in Kampala beginning with the visit of two brothers sent by Titus Chu in September 2005. They announced that funds were no longer available to support renting the hall in Kampala, so there was the need to divide the church into three groups. The poorer saints would meet in their part of town in a soon-to-be constructed sheet iron facility. Steve Lietzau and George Kiiza were instructed to care for this group and allow them to return to their traditional way of meeting and practice in order to gain the people in that neighborhood.

A brother who had just been sent by Titus would take the six or so students and begin a new work on the University campus. The rest of the saints were told to fend for themselves and meet in the best way that they could. This group of saints was made up of the educated core saints who were the most clear concerning the church life. One member of this group was a sister named Sarah, who had been our only Ugandan contact prior to our coming to

Uganda. Sarah married Godwin Kihuguru, who is now one of the leading brothers in the church in Kampala.

The letters I received from these saints after I was deceitfully maneuvered out of Uganda were a real suffering. They were confused, hurt, and bewildered. I could not explain anything to them at that time but trusted that the Lord would preserve them.

From the time I returned to the States in June 2005 until December 26, 2005, I was still in the work under Titus. On that date I was called to a meeting in Titus' house with those involved with the work in Kampala. In this meeting there were insinuations toward me that I must be defaming them because a good number of the saints in Kampala were refusing to follow their new direction. In good conscience I could clearly state that I had never tried to undermine the standing of any of them to the saints in Kampala. They asked me to travel with two brothers to Kampala to tell the saints in Kampala to follow their direction.

At that point I announced that I could no longer continue with them by calmly stating that "I am done." Then I stated, "Now I must fulfill my portion; this meeting can end here." I went to Kampala in April 2006 and stayed for two months. I spoke with Steve Lietzau upon my arrival; he was bothered when I told him that what we had both been told from the start concerning a coordinated "fellowship for Uganda" was not true. Steve consulted with a brother who had a long-standing relationship with Titus in the U.S. When that brother told him that Titus' work had been a source of problems elsewhere, Steve also withdrew from the work being carried out under Titus' direction.

As I began talking to Brothers Godwin Kihuguru and Sam Mpugu, who are taking the lead in Kampala, they revealed how there was an increasing distance and separation between the work on the campus that Keith Miller was doing and the church. They noted there was less and less contact between them and felt something was wrong. This was confirmed by the following letter that Keith sent to us at that time (emphasis added):

March 27, 2006

Dear brothers Tim, Steve, Godwin and Sam,

Based upon the recent events, conversations, and communications we have had with you we realize that

- **Among us there are radical differences in the view, direction, and practice of the church in Kampala.**
- You now oppose the work that brought the church to Kampala and feel that the workers affiliated with this work are now a frustration rather than a help to you.

We respect your convictions to resign from the work due to opposing views and to follow the Lord in another way. We would ask you to also respect our decision not to join you and know that we also must be faithful to follow the Lord and fulfill what He has committed to us. Regarding the temporary structure in Naguru, I think you will agree, that it was erected with funding provided from the work (which work George and I remain in) and under the direction of myself and George. George is committed to continue his labor in Naguru. We therefore would expect there should be no dispute by you over that structure or its contents.

Because our views are different and the direction we are taking is not according to the way you are taking **we would also ask you not to contact those who we are laboring with** as we do not want to bring them into any disputes or confusion.

We understand that you do not want us to use the name “the church in Kampala” on any sign, flyer, invite, etc. We agree to abstain from using that name on any of our future signs or materials. If you have a change in heart regarding the above matters we are open to get together, otherwise we feel there is no need for further communication about this.

Your brothers,

Keith Miller

George Kiiza

Based on such a letter declaring that the work under Titus Chu intended to labor separately from the church in Kampala, the brothers felt to take the advice given to them by one of Titus'

workers on a previous visit. That worker told them that if the brothers taking the lead in the church did not want the work to continue, then they should simply ask those workers to leave. He told them that the work is for the church and not the church for the work. With this understanding the brothers taking the lead in the church in Kampala sent the following letter to Titus Chu by Federal Express (emphasis added):

THE CHURCH IN KAMPALA

P.O. Box 1003

Kampala, Uganda

Africa

28 March 2006

Brother Titus Chu

3186 Warren Road

Cleveland, OH 44111

Dear Titus Chu,

We have been standing since 2003 here as the church in Kampala, even as you visited us. We have come into the practice of the genuine oneness on the ground of locality and the reality of enjoying Christ as Life and Spirit.

More recently your work has brought in a different direction that was not in fellowship with the church and that has not been received by the church. We believe that the work should be supporting the church even as agreed by some of your co-workers that recently visited us.

The church in Kampala finds that this work has proven to be divisive and contrary to the church. Even claiming some of the younger members as belonging to the work.

We therefore ask you to remove your co-workers from the city in Kampala to avoid further damage to the saints under our care.

In Christ,

Sam Mpuga

Godwin Kihuguru

cc: Paul Neider, John Myer

Titus Chu never responded to this letter from these brothers except to send more workers who continued their separate work without any fellowship with the leading brothers or the saints in the church in Kampala. Whatever work has gone on through Titus Chu by those sent by him to Uganda is a blatantly divisive work that violates every principle of the one Body of Christ and the clear teaching we have received from our brothers Watchman Nee and Witness Lee regarding the practical ground of the church. The actions of Titus Chu and his workers violate even simple human decency toward those saints standing on the ground of oneness in the church in Kampala and takes advantage of the good hearts of the unsuspecting saints from the Great Lakes area who have supported Titus' work through prayers and finance.

There are many details that would take too much time to convey, but I felt that the reports many are receiving through Titus' workers concerning the work in Kampala are subtly misleading and that the truth must be told. When Steve Lietzau and I went to Uganda, our burden was to fall into the ground and die in order to raise up a core group of local saints who knew life and were clear concerning the truth of the practice of the local church life as a testimony of the one Body of Christ in Kampala. Our labor was seriously undermined by brothers who came to change the direction of the work according to a different view without any fellowship beforehand either with us or with the leading brothers in the church in Kampala.

I can joyfully testify on behalf of the saints in the church in Kampala that they are pursuing steadfastly in the enjoyment of the Lord Jesus Christ practically as His members for the building up of His universal Body in His New Testament economy.

Sincerely,

Your brother in Christ,

Tim Knoppe

CONFIRMING TESTIMONIES

The firsthand testimonials that follow are letters by five local saints in Uganda, who were eyewitnesses of the events that transpired over a five-year period, from 2001 to 2006, in Kampala, the capital and largest city of Uganda, Africa. These testimonies describe what took place in the church in Kampala and the division caused by the work under Titus Chu's leadership.

A striking feature of these accounts is their stress on the divine life. These letters consistently describe how the saints in Kampala were led into the subjective experience and enjoyment of the Lord as life. Even upon their initial touch with the Lord's recovery, these dear saints had a real experience of life and fruit-bearing according to the God-ordained way revealed in the Bible. They testify of the taste that they experienced of the Lord in the ministry of Watchman Nee and Witness Lee. They give personal accounts of how the church in Kampala was raised up through the one ministry and how they relied simply and purely on the Lord by cooperating with Him to be constituted with the Word. They testify how they were led by and into the ministry to appreciate the Lord in His Word. The result was that, even in a short amount of time, a pure testimony was raised up—the church in Kampala, Uganda.

Their reports go on to reveal that a very different work came in—a work that was not according to the constricted way of life (cf. Matt. 7:14). They testify of their experience of being pressured and even manipulated to support this new work, which applied worldly means to attract increase and to build up that work, rather than bearing fruit and building up the church through the overflow of the divine life by means of prayer, the Spirit, and the Word (Acts 1:8; 4:31; 6:4; 8:4). These saints tell of the stark contrast between what they had initially seen, experienced, and tasted of the pure recovery of the Lord—the life and life supply that they had enjoyed from their first touch of the ministry of Watchman Nee and Witness Lee—and what they experienced

when workers sent by Titus Chu tried to take over their church life.

Besides the undeniable, detailed and sometimes shocking accounts, these five saints testify of the accompanying confusion that was brought in—how the work was done in a way of natural effort and worldly mixture. Their assessment of the work was that it was designed to measure success in sheer numbers and that it was carried out in a way that was no different in nature from the work of the denominations in which each had once been involved.

The reports further demonstrate that Titus and most of those under him acted and taught in a way that was divisive and controlling. Their accounts reveal the deceit and manipulation that were perpetrated on the church in Kampala and that this different work was carried out without fellowship with or care for the local saints who had originally taken the stand for the church life in Kampala. Ultimately, as you will see, this different work brazenly set itself in direct competition with the testimony of the church in Kampala.

These negative events that took place in the church in Kampala are a direct result of the different teachings introduced and promoted by Titus Chu and by those sent by him to do a work in Uganda. What Titus Chu and those who defend him object to, among other matters, is Brother Lee's stress that all the co-workers should do one work by teaching the same thing under the same vision in order to preserve the one accord. Titus and those working under him have rejected this scriptural truth and have used different teachings to justify and build up their own "kingdoms" under the cloak of the Lord's recovery.

Emphasizing separate regional works caused great damage in the 1980s. It became a basis for some to claim their region as a private territory of their work. In response, Brother Lee emphasized the uniqueness of the work in the Lord's recovery, the need for fellowship among the workers, and the danger of promoting anything apart from God's economy.

While the ministry is going on, it is regional. This does not mean, however, that the Lord has different moves in different regions and that He has different bodies and different testimonies. This does not mean that the ministry or the work under Peter's leadership in the Jewish land was for one kind of testimony, and then the work and the ministry under the leadership of Paul in the Gentile world was for another kind of testimony. The Lord has, in the New Testament age, one unique ministry for one move to produce one unique Body as one unique testimony. (*Elders' Training, Book 4: Other Crucial Matters Concerning the Practice of the Lord's Recovery*, p. 28)

To some extent this may also be the situation in some places in the recovery today. Certain ones take the proper ground and keep the fundamental faith, yet they live in the flesh, in the self, and in the natural man. They may be selfish and pursue their own interest, seeking glory and exaltation. Even worse, they may have ambition, something that is hateful and abominable in the sight of God. The root of every rebellion that took place among us in the past seventy-two years has been this ugly and evil matter of ambition. (*Life-study of 1 and 2 Chronicles*, p. 80)

Brother Lee also spoke concerning the way to avoid, remedy, and cure "this kind of illness" among the churches; that is to know and honor the feeling of the Body.

We are here for the Body. Without the backing of the Body, without the backing of the recovery, we have no way to practice the local churches. If we practice the local church life and neglect the view of the Body, our local church becomes a local sect.

The recovery is for the Body, not for any individual or merely for any individual local church. If we are going to do something, we have to consider how the Body, the recovery, will react. The problems are all due to the lack of seeing the Body and of caring for the Body.... (*The Problems Causing the Turmoils in the Church Life*, p. 35)

Turmoil after turmoil has transpired because of our not knowing the Body. The only remedy that can cure us of this kind of illness is the seeing of the Body. When Brother Nee taught about the Body he said that with whatever we do, we have to consider how the churches would feel about it. When

we do something, we must not forget that we are members of the Body, and that Body is not only a local church. The local church is not a "local body"; if it is, it becomes a local sect....
(*The Problems Causing the Turmoils in the Church Life*, pp. 28-29)

The purpose of printing these reports is to demonstrate the effects of different teachings and works. Such things damage the Body of Christ, as this narrative illustrates. This treatment does not examine the different teachings that were brought in; it merely chronicles the events that took place.

The saints who offer their testimonies here speak strongly concerning their experience of touching the sweet flow of life in the Lord's recovery, of then being brought into another, different, lifeless work, and of the joy of being reunited in fellowship with the Body in a real way.

[Evan Koch with Bill Buntain and Dan Sady]

BROTHER GODWIN KIHUGURU'S TESTIMONY

Oh, Lord Jesus! Cover this speaking. Lord, preserve the saints who receive this from any contamination, or even from any doctrinal debate. Lord, be supreme. May this fellowship be used for the building up of Your pure testimony on the earth. May Your children be preserved pure and single in purpose, with no sympathy for any kind of mixture. Shame Your enemy! Uproot and purge Your church from any mixture of the flesh or of Babylon. Lord, cover this fellowship.

My initial contact with saints from Midwest United States was through a personal visit by Keith Miller and his family. The Millers became acquainted with my wife Sarah while she was pursuing her Masters degree at the University of Cincinnati. She rented a room in their house in Cincinnati. It was during this time that Sarah came in touch with the Lord's recovery.

Later, another visit was arranged, and Keith came with a few others, including John Myer. During this visit they spent a lot of time with the saints in Kampala, who were meeting at that time as a home-cell fellowship group attached to a large denomination in Uganda that meets through various cells across the city of Kampala. These visiting brothers attached themselves to the saints and attended all the "cell group" gatherings, without pushing a specific agenda. We felt very comfortable having these brothers around during all the meetings.

After this visit, the brothers in the Midwest resolved to send two brothers to Kampala to stay. These brothers were Tim Knoppe and Steve Lietzau. Their wives joined them in Uganda not long after.

The Lord's Stirring

Unbeknownst to the brothers from the US, before they came to stay, the Lord had been taking some saints of the initial home-cell group (which had grown to over 30 members) through a shaking and cleansing process. Just before the brothers came, the parent

Pentecostal denomination with which they were associated had been taking its congregation through a teaching on “sacrificial giving,” which was really intended as a fund-raising drive for a massive and ambitious project upon which the denomination wanted to embark.

Interestingly, the Lord was stirring some of the saints up to seek guidance from the Word, only to find that there were major contradictions between what the denomination was promoting and the pure Word of God. After much seeking before the Lord, we eventually resolved that our way should be governed by the Word of God.

When our group convened to meet, we agreed that everything be according to the Word. With further fellowship, we agreed on reading the Bible together. It was agreed that we start with Galatians.

Two Brothers Lead Us into the Ministry

It was during our simplistic study of Galatians that brothers Tim Knoppe and Steve Lietzau arrived, and they joined the fellowship. We received a lot of help from these brothers in shedding light on the Word.

It became clear to us that the brothers had a lot of fresh light regarding the Word. With time, the Lord caused us to stop talking so much and to begin listening more. Brother Tim Knoppe took us through what remained of Galatians. By the time we finished the book of Galatians, many saints had lost the taste for the denominations and had taken a stand for the church without clearly even knowing what that was. What we knew for sure was that we did not want any more of the denominational pretences.

In our meetings with Tim Knoppe, we got so absorbed into the reading of the Bible with the help of the Life-study messages. The Bible was coming to life in a new way. There was such a hunger amongst the saints, so much so that we could sit for hours on end, being infused with the riches of Christ as the Word. After Galatians, we were led by Brother Tim through Ephesians,

Colossians, Philippians, Romans, Genesis, the Epistles of John—and we just could not get enough.

A Clean Break from the Denominations

As it became more apparent that we were no longer attending denominational meetings, the leadership in the denomination became concerned. They were particularly concerned because they had been monitoring the fast pace of growth with our earlier home meetings, and they feared that we might draw many of “their flock” away from the denomination. As a stop tactic, they called to speak with me, as a former “cell-leader.”

All I could tell them was that we were enjoying the Lord and growing in His life, and that we had discovered the Bible in a totally new way. I shared John 10 with them—about the fold and the green pastures, and of how the Lord was the door out of the fold into the pasture. I also shared that I was more for Christ than ever before, and that they should not be worried about my relationship with the Lord. They then asked me about their Mission Statement, to which I responded that I was now for the whole Body of Christ and had developed a love and desire to be joined with all of the Lord’s children, irrespective of where they met. Their own Mission Statement truly exposed them, and I boldly told them that, if that was their guiding principle, then it was time for us to agree to part ways.

A team of senior pastors from this, the largest, denominational church in Kampala then arranged to meet with us, that is, with all the saints, who were now formally separating ourselves from their congregation. The meeting was highly charged, with the smallest of saints speaking up boldly and reciting Scriptures with deep understanding. The saints were telling the pastors that they had found the Lord and were not willing to let Him go. I remember one young sister telling these pastors that Saul of Tarsus thought he was working for the Lord but was surprised when the Lord confronted him and told him that he had indeed been persecuting the Lord.

The denomination then decided to make a public announcement in which they denounced us and advised their members not to associate with us, because we were “doing something opposed to the Lord.” They used Sarah’s and my names in this public announcement.

Going On

We continued, undeterred, pursuing after the Lord in His Word. We were spellbound. I remember one of the saints asking Tim how he was doing what he was doing. Brother Tim asked this saint what it was that he meant. This one responded that something would happen to us when Brother Tim spoke the Word—something that was beyond our control. There was such a pulling, openness, and hunger that only the Lord could cause. Now I know that Brother Tim was speaking directly to our spirits. The Lord was so intense during that time; we could sit through up to four five-hour sessions a week, without a break! Later on we realized that this time had been used by the Lord for our preparation.

Titus Chu Visits

Initially, we met at the flat the brothers were renting on the Lord’s Day, and eventually we moved to a larger meeting hall, which was opened up to us and paid for by the saints from the Midwest. John Myer would visit from time to time, and on one occasion Titus Chu came. Suffice it to note that throughout this time, John Myer and Titus Chu were circulating books—which they had authored—to the saints individually.

I recall that during Titus’ visit, he encouraged the saints to develop individual ministries, which he called “operations.” He kept asking, “What is your operation?” and encouraging the saints to have “operations.” This sounded so much like Pentecostalism, but we did not know then that this was a subtle poisoning. He told different saints what he “discerned” were their “operations.” This damaging speaking has hindered the growth of some of these saints even to this day.

On one occasion, Titus Chu poisoned us by telling us that we will have read “all there is to read” and know “all there is to know” within three to four years, and that for this reason we needed to focus on developing our “operations.” Being babes in the recovery, we looked up to this elderly man (with many years of experience in the recovery)—but we wondered secretly how anyone could know everything there is to know in such a short time! We had touched the Life-studies, and we had tasted Spirit and life! How can you ever “fully know” all there is to know?!

During Titus Chu’s visit he suggested that I should drop my job and serve full-time. I clearly told him that I was not ready to serve full-time, having just received a contract to work in a neighboring country from a renowned international consulting company. I was not comfortable with receiving such a charge from or divulging details about my personal life to a brother I barely knew. Eventually, I did drop my job by the Lord’s leading after the Lord dealt with me over a four-month period. When I gave everything up to serve the Lord, it was clear to me that I did so for the church and not for Titus and those with him. Looking back, I now see that the Lord was working behind the scenes to preserve His testimony in Kampala.

Another Worker Arrives and Problems Begin

After a period of about a year and a half, another family relocated to Kampala. This was the Millers. Keith Miller had just completed a training with Titus which we understood to be a ten-month labor.

As soon as Keith arrived, we noticed some sort of competition between him and the other brothers from the Midwest, especially Brother Tim. Although the brothers tried hard to cover this problem, it was noticeable to the saints. Keith was always visibly uncomfortable with Tim leading the brothers in speaking forth the Lord’s word. He was always trying (in vain) to draw the saints towards himself, but this was not working. The saints knew that there was something precious that came out of Tim’s speaking; it was from the Lord. Whenever Tim would open up the Word in

such a precious way, others of Titus' workers would be quick to add an opinion that was usually quite off. The saints were frustrated by such interruptions, because they were hungry for more of the pure, unadulterated Word.

Campus Work Starts as a Private Work

When Keith failed to get his way with the saints in the initial group (in the Bugolobi district of Kampala), he diverted his attention to students in Uganda's main university in Makerere. After some fellowship, Tim suggested that some of the saints from Bugolobi join Keith in sharing the gospel on the main campus. Some saints who had a similar burden for the campuses joined Keith.

However it soon became evident that Keith had his own agenda for the campus. He took on some sort of air with regard to this new work and acted as if he was reporting directly to someone above him in these matters related to the campus. The saints who were going with Keith to the campuses noticed that there was a suspicious urgency and aggressiveness being manifested. They also noticed that there was a different way of doing things—one that had many similarities to the ways of religious denominations. Food, or more specifically "American cookies," were being used to lure the students to meetings. These saints even used secular movies and guitar music to attract students to the meetings. There was some formula that Keith kept repeating on how to contact as many people as possible—"If only 10% eventually came, then the targeted goal will be achieved." When asked as to where he got those formulas from, he referred to "world class Pentecostal preachers." At the campus meetings guitar music and short, simple gospel messages were emphasized. Most of the students only came for one meeting (probably out of curiosity) and never came back.

Witness Lee wrote in *The Experience of Life* (quoted in *The Holy Word for Morning Revival* entitled *The Intrinsic Need in the Lord's Recovery*, on the issue of purification) how we need to be before the Lord in our actions and speaking:

Whenever we are about to act or speak, not only do we need to inquire whether what we are about to do is right or wrong, good or bad, but we must also discern whether or not our inner intention is clean, our motive pure, and our aim wholly for God. Is there any selfish purpose behind our action? Is there any self-inclination? This kind of dealing is dealing with the spirit. (*The Experience of Life*, p. 289)

Hebrews 4:12 illustrates this point well: “For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.” In *Life-study of Hebrews*, we see that in order to reach the marrow in our bones, the joints have to be broken; in like manner, in order to have a good and pure spirit—one singly for the Lord to come forth from within us—our soul-life has to be broken.

Interestingly, as the campus work picked up, the rift between what Keith was doing and what had initially attracted us to the recovery became more evident. Keith's ways became more and more like the old Pentecostal ways. Many of us had come from well-established Pentecostal churches, with perfected and tested means of amassing numbers. Brother Keith was walking down this same path, albeit unprofessionally and without much success. A lot of students were passing through his hands, but he was plainly not producing any lasting fruit.

During this time, the students on campus, the saints in the Naguru Go-down area, and those who were from the Bugolobi area would meet together for the Lord's Day meeting in the hall. This afforded the saints an opportunity to fellowship and shepherd one another. At the same time the brothers from the U.S. met with the local leading brothers for fellowship twice a week (Tuesday and Thursday morning) for two hours.

Pushing to Separate the Campus Work from the Church Life

It was not long before Keith started pressuring the leading local saints and the co-workers to allow the students to meet separately on the main campus. Keith had been transporting these students to the meetings on the Lord's Day. When this issue of different meetings was brought up for fellowship, it was turned down in fellowship on the ground that there had to be one expression of the church within the city, and that the numbers did not justify a separate meeting. During that time, there was a regular attendance of about 65 saints for the Lord's Day meeting. The position taken by the church was strongly backed by Brother Tim Knoppe, and so the status quo was maintained.

Another battle was raging however. Brother Keith, who had up to that time been staying with the other brothers in a large flat along with his family, now felt that he wanted to stay in his own place and that it should be in the campus area. He pushed this agenda on the ground that the ones he was laboring with were on campus, and that it would make it easier for him to transport them from campus to the Lord's Day meetings and to take care of outreach and his home meetings. It made logical sense then. Little did we know that this was the beginning of a series of moves to split the church.

Shortly after Keith secured a place near the university campus, he then started pushing again for a separate Lord's Day meeting for the students. This was again resisted by the leading brothers in the church and the other co-workers.

When Keith did not have his way with the saints, he was not happy, and he often complained about not being afforded the same level of respect as that given to Brother Tim. Whenever he came to me with his issue concerning "respect," I told him that respect in the church was a matter of manifestation. No one is ever told to respect any other brother, and if Brother Tim was getting more respect, it was probably because there was a manifestation that led the saints in that way. I also told him that I could do nothing to cause the saints to respect him more; it had

to come from him. Keith even suspected that Tim was telling the saints not to listen to him. This was a false accusation and a real shame.

Within a period of about four or five months from when Keith arrived, Tim had to attend his son's wedding. Tim was supposed to be away for one month, but his time away ended up stretching far beyond this. Titus Chu frustrated Tim's return to Kampala as a step in a larger design to get him out of the way, so that Titus and his group could move ahead with their own plan for Kampala.

Two weeks after Tim was supposed to have returned, and with the saints asking about him all the while, Keith announced during a Monday prayer meeting that Tim was not coming back to Uganda due to family concerns and other matters. The saints were very distressed to hear this. In fact, we learned later that this was not the reason the Knoppes did not return to Uganda. Rather, Tim had learned that the work being carried out there was not in oneness with the co-workers in the Lord's recovery.

The Workers Impose Changes on the Church

Before Tim Knoppe left, he had fellowshipped with Sam Mpuga, George Kiiza, and myself—as the leading brothers—to take care of the church affairs and the speaking for the weekly meetings and Lord's Day meeting using the Life-studies as a guide. We were also advised to seek guidance from Keith. During the span of time that followed, we met five times a week as follows:

- Monday evening – prayer meeting
- Wednesday evening – study of Gospel of Luke
- Friday evening – *Life-study of the Epistles of John*
- Saturday morning – cleaning and *Life-study of Genesis*
- Lord's Day – mostly gospel preaching

On the Saturday immediately following the Knoppe's departure—a day when the saints came together to clean the hall and to read through the *Life-study of Genesis*—Keith came with work rosters for

all the saints. He also suggested that there would be no time to read through the Life-study messages, as the cleaning would take up most of the time. There had been no fellowship regarding this matter, and the saints rejected the rosters. They did so without putting up a scene. They simply did not follow them. Needless to say, the reading from the *Life-study of Genesis* continued unabated. The saints made it clear that the Life-study messages were more important than the cleaning.

As the barriers to Titus' and his workers' designs for Kampala were being removed, Keith was more and more empowered to take action to divide the church and build up a work under their control. During the same Saturday meeting mentioned above, Keith broke the news that there were some financial difficulties that the saints in the Midwest were experiencing and that they would not be able to pay the rent due for the building (meeting place) for much longer. He told us that they actually might not even be able to meet the next month's rent.

On the other hand, there was money to pay for a meeting place for the students, enabling Keith to now have his own Lord's Day meeting. His justification for this was that some of the students who wanted to meet with us were not able to make the trip to the meeting hall, so a convenient alternative had to be worked out. I remember asking why those who couldn't make the meeting did not attend one of his weekly home meetings. But when he insisted, we let it go.

Many saints told Keith that the way he was going with the campus smelt very much like the former way of the denominations that many saints had left. He would always be offended by these remarks. Some saints even went as far as to tell him that his speaking lacked a life supply. As the saints got more and more troubled, they approached the local brothers who were taking the lead and asked them to set up a meeting to fellowship these matters. When we notified Keith of this request, we were met with resistance and even an outright disregard for the feelings of the saints. We asked him how he could serve saints to whom he was not willing to listen. He had no convincing

response, but he continued in this way, unwilling to fellowship with the saints.

When Keith left for a vacation in November 2005, it was a relief for him and for us. Keith fellowshipped with us (George, Sam, and myself) and asked us to take care of the students during his absence. It was resolved in fellowship that we meet weekly with the leading ones on the campus to help them prepare for the Lord's Day meeting. Keith did not mention the other home meetings. When we met with the leading students, they informed us that Keith had put off all the home meetings until his return. He had also given each one of them written scripts from which they were to share in the Lord's Day meeting.

I recall the students preparing to share on the life and work of the Lord Jesus. This was during the traditional Christmas time (in November/December). We were excited that they had the diagram from *The Mystery of Human Life* booklets, and we were anxiously waiting to hear from them. When we asked them to share their enjoyment, they started reading from the texts prepared by Keith. It was very dry and uncoordinated. We then shared with them how the subject they were laboring on was very important but broad, and how it was even more important to share from an actual enjoyment of the Lord as the Word. We also shared that they needed to labor together and have an equal burden to share the message together (backing up one another).

We took just the first step of their long message and shared something on incarnation with them. It astounded them! We started to share (from our reading of the *Life-study of John*) how the Creator became a creature—a part of His own creation—and how this One became flesh and tabernacled among us. We continued to speak how God came in Christ to redeem us, deal with the enemy, and be our enjoyment. After we had shared this, these leading students were able to fellowship over it and minister life to the ones who attended that Lord's Day meeting. We heard from them the following week that the meeting had been very lively.

For all the time that Keith was away, we continued to care for the leading ones on campus. When Keith came back, we shared what we had found with the students and how we had been going on. He was offended that we found the students lacking in constitution, and from then on he actively kept them away from us—running his own meetings and protecting them like his own private dynasty.

Splitting the Church

John Myer came with another brother who was under Titus to share messages on the seven golden lampstands, with a specific agenda to officially sanction a split. They shared with us how Titus and those with him were not able to meet the expenses of the hall, and how we needed to think of an alternative arrangement. They did, however, commit to continue funding the hall which Keith had gone out on his own to procure (without fellowship) for the students. On hearing this, we had no option but to agree, because it was their money, and they had the prerogative to decide how they used it. They advised that we split up into three groups— one on campus, one in the Naguru Godown area, and another in Bugolobi.

Their strategy was to concentrate support to the campus group, build a cheap steel sheet structure for the poorer Naguru saints, and leave the Bugolobi saints to cater for themselves. As before, Keith was to take care of the campus, Steve Lietzau and his wife were to take care of the Naguru area, and Bugolobi was left to the local saints to handle. It seemed Titus's workers hoped that the Bugolobi saints, who were the most clear about the practice of the church life and were therefore not in agreement with the fragmenting of the church, would shrivel away and die.

The Bugolobi saints looked for a meeting place, which we paid for together out of the local saints' offerings and continued meeting there on the Lord's Day, while meeting in homes during the week and on Saturday morning. The intensity of these meetings went up markedly. We continued in the Epistles of John on Friday evenings, in the Gospel of John on the Lord's Day, and in the *Life-*

study of Genesis on Saturday mornings. The Lord was so intense during this time. Everywhere we turned, the Lord continually impressed His words upon us: "I will build My church."

The local leading brothers and the leading ones from the now-divided groups did, however, continue to meet weekly on Tuesday and Thursday mornings. Additionally, on Friday mornings some of us came together to read through ministry books by Watchman Nee and Witness Lee.

Resisting Efforts to Divide the Church

As the three groups started meeting separately, some of the saints were troubled by the fact that our living did not match the Bible, especially in terms of the proper ground of the church. We were troubled that there was no proper expression of the local church. Whenever this came up in the weekly meetings of the leading ones, the brothers sent by Titus argued that, in the first place, we (the local brothers) were not the elders of the church because they had not appointed us. They claimed that they were the proper authority and that we had to listen to them. Ironically, we had been reading the books, *The Normal Christian Church Life* and *Further Talks on the Church Life* by Watchman Nee during the Friday morning meetings. These books (which these brothers claiming to have authority had recommended to us) repeatedly exposed their own actions and motives. Yet they remained adamant in their stance.

The local leading brothers then suggested that the three groups meet together as the church in Kampala for the Lord's Day meeting, so that one local expression could be maintained. This was strongly rejected by Titus's workers. The local leading brothers then compromised to meeting together once every month. This too was resisted. The argument in opposition was that there was not a single way for the different groups to meet due to the poverty of the communities and coinciding transport difficulties. They suggested that we consider an arrangement where the groups meet once every three months. It was also during this time, at the instigation of John Myer, that they started

promoting the case for districts within the city, wrongly considering Makerere (which is in the center of the city), Bugolobi, Naguru, Bukoto, and Kireka as separate districts. For clarity, all these areas are part of the city of Kampala.

John Myer also started writing to us promoting their concept of "The city church." In John's letter, he ridiculed the church and the saints and discouraged any reference to "life...", questioning what that "really means." He went on to declare that it is a very subjective matter that is probably a "misplaced feeling or emotion." He also tried to make the saints look like they were the divisive ones, exclusive and non-inclusive. This belittling was intended to mask what was going on with the campus work—an effort that was so different from the examples of the churches in the Bible.

The debate aimed at uniting the church and having a local expression in the city continued, with Titus' workers continuing to pour cold water over it. Strangely enough, the Lord did not allow us to rest our case. The Lord continued to strengthen us and to unite us in this one accord. A rift was clearly starting to emerge between Titus' workers and the saints in Kampala.

Two polar positions took root: one for the one local expression, and the other for "district congregations." Titus' co-workers started to use a political method of divide-and-conquer. They would invite individual saints to their homes for meals and poison them with puffed up stories of their natural abilities and capacities and with negative stories, purportedly spoken by the local brothers against them. This talk was intended to stir up division amongst the saints, while drawing some towards them. This was, however, largely unsuccessful, especially with those saints who had been enjoying the flow of life in the meetings. Nevertheless, this kind of poison caused some of the younger, weaker vessels to be damaged and even caused some to eventually turn away from the Lord altogether.

Meanwhile, the Lord was leading us through John's Epistles, where He was assuring us of how the Spirit was in us and of how "all of you know," and how "you have no need that anyone teach

you.” In John’s Epistles we also saw the need for being properly aggressive toward those who bring in teaching that is not according to the New Testament economy of God. In John’s Epistles the matter of the “cycle of life” was also expounded. After John’s Epistles, the Lord took us to the book of Hebrews. “Oh, how we were elevated to the heavenlies to see the heavenly Christ!” In Hebrews, the Lord impressed us with the ever present, speaking Christ, and how the Lord in this age is moving through the Person of His Son. We were also encouraged to press forward and be diligent to enter into His rest. We saw how the Lord has three stages of “His rest”: one being the spirit of man, the second being the Kingdom age, and the third being the New Jerusalem. We were impressed with the need to enter into the first two stages of His rest, because here there is a reward to be won, a crown to be earned! All the regenerated ones will be in the ultimate consummation, the New Jerusalem...the third rest, but not all believers will be in the first two. We need to be in the first rest in this age so that we may qualify, as overcomers, to be in the second rest, ruling and reigning with the Lord in the millennial kingdom!

As the rift between the church and Titus’ workers became more evident, they decided to call back Tim Knoppe and requested that he fly to Kampala to tell the saints to start respecting and listening to Keith Miller. Tim refused to do that, and he told them that he trusted the Lord in the saints. As more of their divisive work was exposed to Tim, he resigned from working with Titus.

Titus’s Workers Try to Subdue the Saints

For their part, Titus and his co-workers sent John Myer and others again to Kampala in order to quell the saints and to get them to “listen to Keith.” That was a very detestable visit. Right from their arrival, these brothers were so exposed. They arrogantly under-estimated the ability of the saints to properly sense leaven; and they over-estimated their own ability to steer the saints into whichever direction they pleased. The saints did not receive them warmly, and every time they spoke, it was so clear that they had come to push an agenda and to convince us

that there was something wrong with Tim Knoppe, Living Stream Ministry, Brother Witness Lee, and the brothers who were working with Tim. (Later we realized these were the blended brothers.) These matters were specifically discussed during an out-of-town retreat, arranged by Titus' workers as a meeting between the local leading brothers and themselves.

Their talk did not sit well with us, largely because we could not relate to what they were saying. We had touched the Lord in a real way through Brother Tim Knoppe and the ministry of Witness Lee. This had caused us to give up many things in pursuit of the Lord. Now, the taste had changed and something else was being brought in. We kept asking them what this new, bad-tasting thing was. To this they responded that nothing new had been brought in.

Divisive Speaking

John Myer tried to poison our thoughts toward the co-workers, the churches, and the saints in the United States, saying that they overly appreciated Witness Lee. We responded that we did not want to know about any problems in the United States but that we were talking about the problems that existed in Kampala. When we touched the church-life and the recovery, Brother Tim did not emphasize Witness Lee. He used the ministry books and the Life-studies, and through these he helped open up the Word. His emphasis was not on the brothers—it was on the revelation of God's divine economy. When we discovered the treasures in the Life-studies and the ministry books, we acknowledged that indeed Brother Nee and Brother Lee were a gift to the Body. We were convinced of these facts without anyone having to shove them down our throats. We did not now need a sermon on whether we should follow Witness Lee or not. We asked these brothers pointed questions: "If we are to not follow after Witness Lee and the recovery, what do you recommend we do?" "Do you have any other books and teachings?" They had no answer to those questions. We also asked them to tell us more of this "other way." But our questions were met with silence or feigned ignorance.

During that meeting one of the visiting brothers told us that Titus Chu had done so many things for them as individuals, and that they would never let Titus down or abandon him. This truly sounded like “honey” and natural affection. We told them that we needed more convincing than that. We also asked them why it troubled them so much that the saints wanted to be one, joined to each other as the local expression of the Lord’s testimony in the city.

A Pretence of Oneness

Shortly after John Myer and the brother who had spoken of his loyalty to Titus went back to the U.S., the ones under Titus who remained agreed to a compromise in which the church could come together one time and then agree on later meetings. The meeting that they put together was arranged in a fleshly way, mobilizing students from campus under the guise of free transport and some promised refreshments. Buses were sent to the poor neighborhoods of Naguru and Kireka, and people were told that there would be a free lunch and free transport. Transport was also sent to the campus. When the saints from Bugolobi saw the way the meeting was being manipulated, they decided not to attend. Ironically, a picture from this particular gathering is the one that was chosen to show on the church in Cleveland website depicting the church in Kampala. More than 85% of those who appeared at that meeting have never attended another church meeting.

After this pretence of a meeting, we decided to call another meeting of the ones who were meeting in the different groups. This suggestion was vehemently opposed by the brothers working for Titus, who started referring to the saints as “my [meaning their own] people.” This kind of speaking was particularly damaging to one brother, who had previously been a pastor before leaving the denominations to serve with us and who had been taking care of the ones in the Naguru Go-down area.

We, however, insisted on holding this meeting and assured the brothers that all the saints belonged to the Lord and that we did

not really need their permission, because we were calling the meeting as the church in Kampala. At this, they reminded us again that we had not been appointed by them. They also warned us that they were going to tell “their people” not to attend the meeting. Eventually, when they realized that they couldn't stop the meeting, they assured us that neither they nor “their people” would attend.

Nonetheless, on the day of the meeting all of them appeared. It was clear their reason for coming was to ensure that they protected “their people” from being told anything about the need for unity in order to have the local expression of the church. Although we had previously intended to rally the saints for the one testimony and expression, we eased off, deciding not to expose the saints to the imminent division that had started to show its ugly face.

The weekly fellowship meetings of the leading ones became shouting matches. Often times, Titus' workers would wait until I sat down and then start shouting in an effort to get me to back down. The Lord caused such a strengthening inside. It was during this time, as the heat was turned up, that the Lord caused Brother Sam Mpuga to take a strong stand for the church.

The Divisiveness of Titus Chu's Work Exposed

It was also around this time that Tim called and told us that the Lord had made a way for him to visit us. It was truly the Lord's provision. The back-and-forth struggles with Titus' workers had drained and discouraged many of us. I decided to inform the brothers working with Titus of Tim's arrival one week before Tim came. They were very disturbed.

When Tim came, everything got exposed! The brothers working with Titus panicked. Keith Miller even wrote a letter denouncing the church in Kampala! (The text of this letter is reproduced in “An Account of Events in Kampala,” by Tim Knoppe in this book.) In his letter, Keith admits that they were doing another work, following a way different from the church. It amazes me

how he can still claim to be the church in Kampala when taking directives from the Midwest. In Uganda, they are even using the name "Kampala Christian Assembly" and referring to themselves as a "non-denominational church" (refer to church in Columbus website). Whenever we refer to an assembly as non-denominational, by inference it is divisive. Such a gathering is also sectarian, because it only includes a part of the Lord's believers.

Titus and his co-workers in Uganda are being used by the enemy to divide the Body of Christ and to build up empires around themselves as individuals. They are not caring for the Lord's interest but are acting in rivalry out of selfish ambition. Even their gospel preaching is not out of a pure heart. They seek impressive numbers but do not take care of the nurturing, shepherding, and cherishing of these saints for the Lord's interest and for His building. May the Lord save all of us from the subtle scheming of the serpent of old!

I will leave the rest of this saga to Brother Tim's account. All I choose to add is that Titus' workers kept accusing us of being "tutored" by Tim and of saying things similar to what Tim was saying to them. The truth is that all Tim would tell me on the phone was, "I trust the Lord in you saints. Keep in the Life-studies and in life." The other thing is that after Tim came, we got in touch with Brother Dick Taylor and Brother James Lee and the saints in the churches of Nairobi, Kakamega, Matungo, and Mumias. We also met with Brother Christian Ni'i-Aryee from the church in Arlington, Texas, and Brother Paul Cooke from the church in London, England. It was during these meetings in Nairobi, Kenya, that we were told how the door in Kampala had been shut to the Body of Christ all this time. We were almost in tears as we announced on behalf of the church that the door is now open to the fellowship of the Body!

The Lord has been so faithful to us and continues to be. We owe our salvation to the Lord, but in no small measure are we indebted to Brother Tim Knoppe and his wife Donna. When the Lord sent those saints to Kampala, He knew what He was doing,

and He also knew that it was He who was coming through them.
The mysterious Lord, the hidden God, moving secretly to recover
His testimony in Kampala.

Jesus is Lord!

SISTER SARAH KIHUGURU'S TESTIMONY

As I write this account of events that took place in Kampala, I fondly remember the saints in the Midwestern region of the U.S. who shepherded me, cherished me, and loved me. Throughout the nine years that I waited on the Lord, I never forgot you saints. I remember so many saints from all over the world, but these saints poured out their hearts.

Whenever I hear talk of the Midwest, I have fond memories of the saints there. I am the Ugandan sister that lived in the old Cincinnati meeting hall with the Miller family for about 15 months. I returned to Uganda in August 1996 and married my husband, Godwin.

I write this introduction because I am aware that my name has been mentioned as one who was involved in raising up the church in Kampala. Before I begin, I must also state that the church in Kampala was truly produced by God in life and by the prayers of many saints around the world. Because the Lord's work in Kampala began in an organic way, the foundation of life and truth that was laid preserved us throughout the distressing events that followed.

In February 2002 the Miller family visited us in Uganda. They also met the group of believers who were meeting in our house at the time. This was the first contact with saints from the Midwest of the U.S. in Uganda.

In 2003, more brothers from the Midwest, including John Myer (whom I had known from Cincinnati) and Keith Miller, visited Uganda again. They came on an investigative visit to see if Uganda was open for a gospel work. At this time, the Lord had given me a sister as a spiritual companion named Edna. She offered her home to host these saints, and she joined Godwin and me in the care and hospitality for the four visiting saints. Again these saints from the U.S. were able to interact with the believers who met with Godwin and me—a relationship was forming.

In May 2003, John Myer and Tim Knoppe came to Uganda to make arrangements for two brothers to move here with their families. This was a short, preparatory visit. We searched at that time for property where the two couples might live, and we also looked for property that might be used for a meeting hall.

In August 2003, Tim Knoppe and Steve Lietzau moved to Kampala. Shortly after, their wives joined them. There was much joy as we prepared for their move.

Around this same time, the denomination to which all those local saints who were now fellowshipping with us once belonged was conducting an eight-week “financial giving” series. The Lord used those eight weeks to remove the veil on religion, and many were able to see religion for what it was—a money-making enterprise. Believers were being told to tithe or else that they would encounter curses. It was during this time that Godwin, Edna, Brother Sam, Sister Rachel—as well as many others who met with us—began to see religion for what it was. It became clear at this point that the Lord was preparing some for His move here. The group of saints fellowshipping with us had grown so big that it became time to “branch.” Many of the saints saw the deceit in what the denomination’s pastor spoke, and they began actively seeking the Lord in the Word. The Lord was very merciful to these believers and started shining His Light on the Word. Their hearts were beginning to turn toward the Lord and away from religion.

In the meantime, just witnessing this caused me to give detailed fellowship to the brothers, through John Myer, testifying about the Lord’s apparent preparation of some saints for His interest here in Kampala. This was the most exciting experience I ever had—to see the Lord draw people to Himself by wooing them, loving them, and proving Himself to them. This was so sweet! I did not even have the freedom to put in a word of influence or anything of the sort. The Lord was doing this by Himself!

Less than a year later, in 2004, a group of pastors from the same denomination mentioned above confronted us in order to find out what had drawn twelve people, most of whom were in leadership

positions, to meet as the church in Kampala. The saints answered with words of life, testifying of how real Christ was to them. A week later, these pastors made an announcement to their congregation discouraging them from visiting "Godwin and Sarah Kihuguru's home." This announcement was made to a congregation of 12,000 people in Kampala, many of whom know us very well. Praise the Lord; it was just what we needed for our stand to be more absolute!

From that time, we had several visits from John Myer, the Millers, Titus Chu, and others from the Midwest. It was clear that they were planning to step up their work in Kampala, but we could not easily discern what the nature of that work would be until Keith Miller moved to Kampala to live after completing their ten-month labor in Cleveland.

Prior to the Millers' arrival, Tim Knoppe and Steve Lietzau had brought the saints in Kampala into the Recovery Version, the Life-studies, and the knowledge of life and of the church. When they moved here, however, the Millers were secretive, forceful, did not fellowship, and acted suspicious of the serving ones who were already here. One of those sent to Uganda openly shocked the saints when she stormed off every time Tim Knoppe spoke, and one day, she slammed down a photocopied Life-study message in public protest for all the saints to see. We had never seen such behavior among the ones who had been serving us before, and it did not match the patterns we saw in the Word.

There was now a new focus on "a simple gospel"—to drop the *Life-study of Genesis* and instead focus on simple topics. Saints repeatedly expressed a need to offer believers something more than the gospel of salvation. We knew that too many Ugandans had little growth in life due to the degraded state of religion, and we knew that many would appreciate the gospel of the kingdom and God's eternal economy much more than only small topics on the gospel of salvation.

At this point we also noticed a focus on the use of Bibles other than the Recovery Version. Brothers working with Titus had prepared the Gospel of Luke "especially for Uganda," with

footnotes that had different interpretations than the Recovery Version and seemed to have little depth of truth to support them.

When Titus came, we looked for accommodation in available hotels, but none suited his taste. He stayed at Tim and Donna's apartment, and they moved in with another couple temporarily. Saints wanted to know who this "Titus" was.

In several of the meetings Titus openly pressed my husband, Godwin, to give up his new job appointment in Tanzania, openly questioning him about details of the terms and conditions of the new job (including salary). Godwin was not very forthcoming with this information, as such information seemed too personal to give to someone that he did not know, especially in an open setting like a church meeting. Titus publicly asked me what I thought about Godwin giving up his job, putting me in an uncomfortable situation that suggested I could freely give my opinion about my husband; it felt that he tried to use me to press Godwin into making the decision to give up his job. That was a strange situation.

Godwin did not want to make such an important decision outside of contacting the Lord in his spirit, so that he could know by life how the Lord would lead him in this matter.

Titus told the saints that within three years we would know "all that we would ever need to know about the Lord's recovery." Some were bothered that a limit of three years had been placed before we would "exhaust" what we had tasted as being the inexhaustible life. But we were open—we had no reason to be suspicious. Titus proceeded to ask us not to get too much into the ministry books or else we would be "full of knowledge." Instead he asked us to read his books. (That sounded a lot like a promotion, but we couldn't see anything wrong with it at the time.) Titus gave many of us his books, and we read them: *The Oneness and the One Accord*, *The Journey of Life*, *Ruth*, and *Sisters' Messages*.

Titus also asked us to come up with simple African traditional songs and beats in order to attract the Ugandans to the meetings.

Referring to the Ugandan saints, he said, "Don't ask them, just do it." It shocked us when we later recalled that he had made such a statement in our presence, as if we would not understand what he was talking about. Again, this was uncomfortable, but we tried to remain open and not take offense.

Soon after Titus left, there was a very strong turn to labor on campus, with saints praying and offering themselves and their time to support Keith's work there. Keith, however, started being selective about who he wanted—and who he didn't want—to help them. Two of the younger single sisters of college age were rejected, and others were selected. At the time no one made it clear to the sisters why they couldn't help serve on campus.

Within a few weeks, the saints began to realize that there was a different kind of work going on at the campus. This work was more mechanical, used natural effort and gimmicks, and had a strong emphasis on the Millers' "American-ness." No one was allowed to speak their enjoyment. Anything to be spoken had to be preapproved by Keith. He chose which sisters should contact which other sisters, and no one else had any say. He even insisted that everyone going to the campus had to use his transport.

When the Knoppes' son was getting married, they left Uganda to help with preparations for the wedding. Only a few days before they were due to return to Kampala, Keith announced to us at a Monday night prayer meeting that the Knoppes would not return to Kampala due to family and other concerns. We later found out this was not the real reason.

While this news was very shocking to the saints, the Millers seemed very excited. Strange things began to unfold. One small example is that all the photos with images of the Knoppes in them on the church notice board were replaced with photos of the Millers.

An even greater concern among the saints was seeing some of the workers entering into the Knoppes' residence and removing some of their possessions. In Uganda, the only time something like this happens is when a man dies and his relatives wipe out all his

belongings and leave the family with nothing. Many saints made this connection. Later we were told that the property was all for the work and that it did not belong to the Knoppes. However, to our understanding and based on some communications we had with the Knoppes, this was not entirely true. This event raised the attention and concern of most of the saints. It was the source of considerable concern and embarrassment among us.

All attempts for us to contact the Knoppes so we could better understand what the real situation was were met with a godly covering of the situation by the Knoppes. Tim did not want to damage the saints. The Knoppes only wrote emails with Scriptures of encouragement and assured us that, even though they would not be returning to Uganda, they were where they were according to God's will and that God does not make mistakes.

The Millers often took center stage in both the Lord's table and the prayer meeting. Campus meetings were then set at the same times and days as the regular church meetings so that saints were forced to pick whether to meet at one place or the other.

Friday night meetings had been set aside for speaking from the Life-studies of the Bible. We had gone through Galatians, Romans, John, Ephesians, Philippians, and Colossians, and at the time of Tim Knoppe's departure we had entered into John's Epistles. This reading of the Bible with the Life-studies was requested by the saints from August 2003, when the brothers first came, and it had remained a practice since then. It was profitable for the saints to enter into the truths in the Word. This meeting was by far the meeting where saints were most exercised, and the Lord had the most room to speak.

Brother Godwin, who had set time aside to labor in the Word and in the Life-studies before the Friday night meetings, was openly challenged (almost every week) by Keith, who would try to distract him by checking if the footnotes tallied with what Godwin spoke, and Keith kept saying out loud, "Uh-huh," in a disrupting manner. He was clearly resisting the flow in the meeting. Yet, those Friday night meetings were still so real and

living! This was the only way for the Lord to really shepherd us during this difficult time when all we could see was a persistent undermining.

John Myer, during one of his visits, attended one of these Friday night meetings. During the meeting, he belittled our enjoyment of 1 John. He then spoke on Romans 16, but through his speaking we could tell that there was something else he was trying to convey to us. He spoke of Phoebe as if he was referring to one of the workers and was charging us to, "Let Phoebe in." Apparently this worker had told John that she was feeling so lonely and didn't feel like the sisters cared for her. This was very strange to us considering that some of us had hosted and cared for her and her family over the years, not to mention spending approximately \$3,000 USD on airline tickets and gifts.

John proceeded to refer to me as the "first fruit" in Uganda in a way that felt very uncomfortable—he was flattering me. This really scared me. Later a new brother who had only been with us for a little while came to me before Tim left and asked who John Myer was, and he repented to me that he had a very bad sense about John's speaking that night. I tried to cover the situation, but the new one still felt bothered. He said he sensed that John was looking down on the saints in a condescending manner.

During this same visit, John Myer and another brother held a miniconference inviting all the contacts that we usually invite for the church's outreach work. Although they spoke on the church from Matthew 18 and on the lampstand from Revelation, what they were presenting to us was something that we had no idea was going to happen—the plan to divide the church into three or more districts. New ones who had been meeting with us for a number of months left, saying they could sense that the brothers from the U.S. had come to divide the church.

Under the disguise of fellowship, the workers used the local brothers to justify to the church the need for this division. At the end of the day, the only thing that made any sense was that the saints in the U.S. who had so faithfully supported us in paying rent for the meeting hall (\$800 USD per month) could no longer

sustain it. We were grateful and were not bothered, but we feared that the church would be divided by class, with the poor saints on their own in the Naguru slums, the more educated saints on their own in Bugolobi, and the campus students with Keith Miller in Makerere.

At the next church meeting John Myer and the other co-worker sent by Titus decided to have fellowship with the saints to find out what the saints thought about the move. The saints were grateful for the care provided by the saints in the U.S., but raised their concerns about division by class. At the end of that meeting, I was standing alone with John and the other co-worker sent by Titus Chu, and John pulled up his trousers, adjusting them, and commented, "Phew, that went well; in the U.S. it is so hard to do!" It was at this point that I realized that these brothers were not being totally forthright with their motive.

As the days passed, we realized that there was a new focus directed from the workers in the U.S. to only focus on the campus, and to let the Naguru saints loose to go back into a denominational form. Funding for a temporary structure for these saints was almost immediately available. The more educated saints, however, were left to fend for themselves, with the expectation that they would eventually die out.

One sister was so bothered. Her sense was that this was a directive from Titus Chu. She felt strongly in her spirit that the idea of going back into denominations was not by life. She continued to express her concern to the responsible brothers until one day she requested them to write to Titus to inform him what damage his directive had caused to the church. This dear sister's growth in life brought her such clarity, yet she needed the covering of the church and the brothers.

Soon we also discovered that two pastors—within whom the Lord had been operating to pay the price to leave the denominations they were leading and to enter into the Lord's recovery—were now being encouraged to remain with their denominations in order to create two more "districts" and to call themselves "the church in Kireka" and "the church in Bukoto." Bugolobi, Kireka,

Bukoto, Naguru, and Makerere (campus) are all suburbs of Kampala City. By all appearances, the only reason for dividing was so that each could do according to their own preference.

When we stopped meeting in the hall, it seemed that some were scrambling to divide up the furniture and other property in it—this was most shameful to the saints.

The Bugolobi saints found a meeting place and paid rent there. Keith Miller used to come and see if they were dying off and to find out if the saints he had hand-picked for campus were continuing to meet there with us. He would ask them why they were meeting in Bugolobi, and their response was, “We are one church – not many churches.” He continued to pester them until they were so frustrated that they started hiding whenever they saw him.

There are many details of deception and manipulation that would be difficult to adequately convey to anyone who did not pass through it. Needless to say, we received no care. The workers only seemed focused on the success of their own work, to the extent that they were willing to compromise the truth, particularly related to the church, to open doors to their work.

This pressure to succeed led to more and more empty boasting about the number of people that Keith Miller's work has brought into the church in Kampala. He began suggesting that up to “350, 400 people meet as the church in Kampala.” This is very misleading.

Due to poverty in Uganda, if a “muzungu,” or “white person”—especially an American—invites you to a meeting and is willing to pay for transport and food, people rush for such opportunities with the hope that they may get financial assistance to care for their children, or maybe even the chance to go to America. What saints in the U.S. may not be aware of is that crowds of people might come. When cameras are there at the meetings, many might even come just to be in what they think is an American movie.

The reported attendance numbers were totally unrealistic; one needs to have a really keen eye to look at all the pictures Keith Miller has sent to the churches in the Midwest—to see if the same faces ever appear in more than one of those pictures. If you look carefully, you will find that there are new faces every time. Actually, those are just crowds of people who came to one or two meetings (satisfying Keith's drive to depict large numbers) and satisfying their own need to feel like they are somehow associated with something "American," or to at least gain something in return.

While Keith Miller kept recording crowds of people that came to individual meetings, John Myer, in communicating with the saints meeting in Bugolobi, would laugh and mock the saints for being so few. We had nothing to show, and the pressure to do a natural work kept rising up. The Lord would speak in His Word, saying, "I will build My church." The Lord was just affirming to us that He would not tolerate any mixture that would get us into a work of fruit-bearing in a natural way, rather than in a way that was through death and resurrection.

In his serving the saints, Tim Knoppe did not allow anyone to elevate him on grounds of race or class. He quickly put straight any natural thoughts within some of the saints. This caused the saints to reciprocate with a similar service. Tim fought anything of the clergy-laity where people would call him "man of God" or "Pastor"; he insisted on us turning to the Lord in much prayer and fellowship, and by life rather than by our natural effort. This was a training for us—rather than telling us what to do, he wanted us to learn to turn to the Lord. We had been learning to take Christ as life, and as Christ in us grew, we learned to serve by life, coordinating and fellowshiping by life.

During this difficult time under Titus' work, the Lord reminded us that He Himself selected us and put us together—we all have nothing in common. Only He could put us together. He reminded us that He was the One who convinced us to pay the price and leave our past to enter into His recovery, and that only He will build His church. Amen.

SISTER MBABAZI MPUGA'S TESTIMONY

HALLELUJAH for the Body! The gates of Hades cannot prevail against the builded church. Indeed, we have had a firsthand experience of this fact.

As a saint in the local church in Kampala I can testify that the moment I heard Brother Tim Knoppe speak about a living Christ, I realized that I had been feeding on "husks." The first meeting I went to was at Godwin and Sarah Kihuguru's place. I had arrived straight from Babylon and had a mountain of concepts. I remember we were in the book of Ephesians (1:18), and Tim asked, "What are the riches of Christ?" I only knew the prosperity gospel, but when he did not mention any money, I had so many questions. Tim spoke to my spirit, and the Lord began to break my concepts. By the time we had scratched the surface of the inexhaustible riches of Christ, five hours had passed and my questions had evaporated mysteriously. Praise the Lord!

How subjective is this Christ! As I kept on going to the meetings, the seed of Christ began to grow, watered by the Word. Light bulbs began to go on, and I drank the living water. Feeding on these healthy words was what I needed for the storm ahead. Tim and Donna Knoppe were a pattern. Donna would always encourage me to keep feeding on the Word. They never tried to manipulate us.

In one instance we had a service meeting. There was so much to do, and I asked Tim, "Why don't we just do it?!" Tim replied, "Or maybe we just do nothing...Abide!" Oh, Lord Jesus! Thus life was infused into the saints...No force, no manipulation.

Suddenly, we heard that Titus Chu was coming to Kampala. Tim had never even mentioned his name prior to that time. I wondered who this Titus Chu was. The Knoppes explained that he was a leading brother from one of the local churches. The moment he arrived, such a fuss was made. His word was the final word; Tim Knoppe and Steve Lietzau were totally silent. It reminded me of the clergy-laity system.

Titus Chu said we were few, and that if we were not careful, we would become a clique. I began to panic and wonder if we were going back into works.

The climax of what he said still stands out vividly in my memory. My husband, Sam Mpuga, and I were invited to spend some time with him and his daughter one evening. He asked me what my father's profession was. I told him that my father was a government Minister. Titus then advised me that if he were me, he would have used my father's position to give me a wonderful career!

Soon after his visit, Titus Chu sent Keith Miller and his wife to Kampala. From the time they arrived, their focus was the campus. I once talked to a campus student who had come over for a meeting at our home. He boasted that he had very good people skills and could draw crowds, and he told us that was why Keith regarded him very highly in the campus work! When I heard this, I knew there was trouble. I rebuked the brother and asked him where Christ was in all that activity. He looked at me blankly. There was no Christ.

Tim and Donna Knoppe left for a holiday. Little did we know that they were not coming back. When we heard the news that they would not return, we felt deserted. So young – but we knew the taste of life.

Shortly after this, Titus Chu and his co-workers cut us off from the work they were carrying out in Kampala. By that time, the Lord had clearly shown us the difference between life and religion. We still had the Life-studies to feed on, and our experience confirmed that the gates of Hades could not prevail. Tim Knoppe later came and explained everything of the situation to us. We had no idea how rich the Body was! The saints wept for joy at having been reunited to the Body.

We, as the saints of the church in Kampala, are feasting on the Word, the Life-studies, *The Holy Word for Morning Revival*, and *The Ministry Magazine*. Praise the Lord there is only one leadership and one ministry. The Lord clearly showed us the difference between life and religion. The Lord clearly showed us those who had come among us who were not with Him!

SISTER RACHEL ADERI'S TESTIMONY

I don't have many details about what has been going on, but my experience in the church life has been such that since the first day I listened to Brother Tim Knoppe speak, I was spellbound. I had never heard anyone clearly speak on anything to do with God.

We belonged to a Pentecostal denomination that had "cell groups." Sister Sarah Kihuguru invited these brothers to speak to our cell group, and I remember it was on Galatians—the matter of the law versus grace. We listened, and I came to appreciate the way these brothers enjoyed Christ. I decided there and then that I did not care what price I had to pay, but that I was going to gain what this brother, Tim Knoppe, had. Thus I became regular in attending the meetings.

What struck me the most was the element of life in his speaking. The words he spoke were alive and immediately enlightened the mind. It occurred to me that there must be something different he was doing—that we were not doing. How was he so effective in his speaking, and how was there so much life in his words? Eventually he told us about how we need to eat and drink Christ, grow in life, and become constituted so that we speak what has been constituted in us. This was our first introduction to using our spirit. We requested and even pressed these saints that we could meet every morning for morning watch and learn to exercise our spirit. Eventually these kinds of meetings went on for two years until these saints left Kampala.

Around the time that the Knoppes left, things had become quite different. My first suspicion that something was not right was aroused by the way we saints were being overly pushed for numbers. There was a need for the saints to have greater numbers, and this seemed to be the pressing issue. It was uncomfortable to us because this focus was reminiscent of what we had left behind in the denominations. In this case, all the gimmicks that were being used seemed to have been adopted from the denominations—with the similar, accompanying pressure to get the numbers coming in. I felt that the numbers

could wait, if only to give us some time to adjust to all the new things that we were experiencing.

More workers came to visit every few months and tried to encourage us to go back to doing things the way we used to do them—the “old way.” For instance, I was encouraged to go back to singing, which is what I used to do but had given up because this new way of life was so much more effective than what I had before.

The local brothers, except for one local brother who agreed with them (because he felt he had lost his congregation as a result of coming into the church life), tried to explain our concerns to the visiting brothers but to no avail. Eventually, in a very crafty way, we were all split up into three groups, one of which (our group) was left to die out completely, because we were not cooperating with the way the visiting brothers had decided to go. They took care of the other two groups: one at the university campus, and the other belonging to the former pastor mentioned above. However, the Lord was merciful! Just when we thought it was all hopeless, Brother Tim Knoppe came back to visit us and plugged us back into the Body, and we felt we were back in the life flow.

SISTER EDNA KANABAHITA'S TESTIMONY

I am thankful to the Lord for this opportunity to let the saints in the Lord's recovery know what has transpired in Kampala, Uganda. Lord cover me! If our reports can contribute in protecting other saints in other localities, so be it, Lord!

1 John 2:20 says: "And you have an anointing from the Holy One, and all of you know." This anointing, which is the moving and working of the indwelling compound Spirit, the all-inclusive life-giving Spirit, abides in us, and by this we know the Father and know the truth.

v. 24: "As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father."

v. 26: "These things I have written to you concerning those who lead you astray."

v. 27: "And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him."

The above Scriptures were such a salvation and confirmation to me when we were in the heat of the confusion of the mixture that was brought in among us by Titus's co-workers. The Lord, in His sovereignty, put us in the books of 1, 2 and 3 John as soon as Brother Tim Knoppe and his family left us. What a preparation this was!

I remember vividly from the very first day Brother Tim Knoppe and Brother Steve Lietzau came to Uganda to stay. That was my last day to step into a denomination. They told us that as they were flying over, they asked the Lord to give them some lives to "ruin," and the Lord truly answered their prayers; we, the saints in the church in Kampala, have been totally "ruined" for the

Lord's recovery. Praise the Lord for the "ruining!" We are for the recovery and are standing with the one ministry.

When we first touched the recovery, we used to meet every Friday evening to get into the Word. We started with the book of Ephesians, where we all entered into an "elevator" that took us to the topmost floor of the tallest building! That was the first time for me to come into a real appreciation of "the church" and "the Body," from the true scriptural revelation. Up to that point, I knew that "the church" was a building. Every Sunday I would say, "I am going to church." But praise the Lord! I now live it! I do not just show my face; it is now the church life, and now it is our living!

After the book of Ephesians, we went into Paul's other books. Those Friday nights were so intense. I remember sitting for hours and hours listening to Brother Tim Knoppe share from the Word. There are times when we did not want him to stop speaking. By the Lord's grace, our capacity was so stretched that we could take in so much without getting tired. We also covered the book of John during the Lord's table meetings before we started meeting in a hall. On Sunday evenings we used to meet at Brother Godwin's and Sister Sarah's home, and we covered the book of Galatians and part of the book of Romans. Then on Saturday mornings we would get into the *Life-study of Genesis* before cleaning the meeting hall. By God's grace we have since finished going through the *Life-study of Genesis*. It took us three years to finish it. We were disrupted along the way, but praise the Lord for His faithfulness—He allowed us to pick it up again, and we enjoyed the life of Abraham, Isaac, Jacob and Joseph. Besides the above meetings, we used to meet every morning at 6:30 a.m. for thirty minutes for the "morning watch." The Lord clearly showed us the difference between life and religion. We still had the Life-studies to feed on. It was through these times of "morning watch" that we pray-read through nearly the whole of the New Testament. I learned to touch my spirit, pray-read and read-pray. In addition to the meetings and morning watches, we had meals together and took trips out of town to Ssesse Island, Entebbe,

Jinja, etc. We truly enjoyed the Lord!!! What a sweet start and deep grounding this was!

Why am I giving you the above background? Through all this, there was an intense inoculation of life that was taking place. Little did we know what the enemy was also working behind the scenes, preparing Titus's co-workers to come in to pollute the pure life that we had touched. BUT, praise the Lord for His faithfulness; we were well equipped. We had received a deposit of the true life!

One and a half years later, Keith Miller was sent by Titus Chu to Uganda. This was the beginning of all the problems. Because we had been experiencing and enjoying the life that was being dispensed into us from the Word, we thought that they were in the same thing – the one ministry. We welcomed them with such wide open hearts. Little did we know that they had come with another hidden agenda. I was so desperate to gain more of the Christ that I had tasted from the very beginning, so I attached myself to this couple. Everywhere they went to speak, I went with them. The first meetings at the campus, I went with them. I recall vividly that all through this time I was in a state of denial. I sensed it from the word "Go" that something was very different, but I kept checking myself, thinking that the problem was with me.

I used to go with Keith to the main campus (Makerere University) every Saturday and Sunday evenings to meet with the students. On Sunday evenings, we would carry with us some doughnuts for the students, and Keith would get into short gospel messages. I found it too, too shallow, but I kept thinking that maybe this is just the beginning—maybe it is because he is talking to students—or maybe things would change. I was so full of "maybes." There was no major difference from what we used to do in the denominations. What attracted me to the church life was the high peak truths. I had been tired of feeding on the husks around me. In Uganda nearly three out of every five people you meet are born again. So what most of them are looking for is a deeper knowing of Christ, not a shallow Christ.

One day they called me for a meeting with one of the campus students who had failed to pay his fees. This brother had attended one of the Christian Learning Centre sessions, and he was really seeking. Keith Miller asked me to lend this brother some money (five-hundred thousand Uganda shillings) to assist him to start a small business. Out of respect and trust I went ahead and lent this brother the money. Keith gave this brother a condition that since we had given him money, he had to make sure he attended all the meetings. This leaven caused this brother to disappear from the church life. The next time I saw him, he had come to apologize to me that he was not able to pay back the money. Oh may the Lord cover me! I felt it was shameful that Keith had used money to try to coerce this brother to be in the meetings.

Two to three months later, Brother Tim and his wife went back to the States with an expectation to come back. We were later told by Keith that they were not coming back. We were so devastated. It was as if we had been left like orphans. I recall one night, after the Millers had told us the news that the Knoppes were not coming back, Keith and his wife offered to take me out for coffee at Rwenzori Café. While we were there, Keith told me that this is the time when “the rubber meets the road.” He said that we had accumulated head knowledge of the Bible but did not have the experience. How could he measure our experience? Only God knows.

As more and more events continued to unfold, the meetings gradually started to change. Even the way we used to clean the meeting hall started to become a duty. In the beginning, I used to enjoy mopping the floor of that hall and arranging the chairs. It was a joy doing it. Then later, a system was introduced. Functions and responsibilities were delegated to us. It was becoming exactly the same as what is done in a corporate organization. I did not have the peace to take on the responsibility which I had been allocated. Yet even with all this, I was still not very clear on what exactly was going on. Deep within me and within other saints, we had a sense that something was not in line. Knowing what I now know, I can see that these events were a display of the natural concept of leadership, where the leader lords it over the flock

rather than the proper leadership in God's New Testament economy. This was slavery.

But praise the Lord for His mercy! He saved us! All through this time, I kept telling myself that if this was of the Lord, it will stand. In addition to the Scriptures in 1 John, some of the Scriptures that kept coming into remembrance during that time were:

2 Tim. 1:6a: "For which cause I remind you to fan into flame the gift of God, which is in you...."

2 Tim. 1:14: "Guard the good deposit through the Holy Spirit who dwells in us." (The deposit of the healthy words, including the riches of life in His word, which the Lord has stored in us.)

2 Tim. 3:14: "But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them."

Looking back, and after watching the five-hour video from the blended brothers, I can now say with such a deep assurance that, truly, the recovery is of the Lord—it is the apple of His eye. What a privilege that we are a part of it!

**AN E-MAIL FROM GODWIN KIHUGURU
TO DICK TAYLOR**

From: Godwin Kihuguru
Sent: Tuesday, September 19, 2006 8:38 AM
To: Dick Taylor
Cc: Sam Mpuga
Subject: Greetings from Kampala!

Dear brother Dick,

Praise the Lord for His Body! I trust that your family is well. Sometimes I wonder if you spend enough time with them. The Lord knows that He treasures all of the precious time that you afford Him!

We saints in Kampala are so fired up after the blending time we spent in Ghana! Oh, how we all need to see like Daniel and his companions that we are in the last days, and need to consecrate our entire beings to the Lord for His move. We need to be ones that consecrate ourselves to the Lord that we can be coordinated with His divine moving to turn the age! Oh, Lord! Cleanse our robes that we may eat you more, be infused with you, saturated with you, care only for your interest, not be ones who care for our own interest, love you sacrificially, Oh Lord! even unto death! How we all need to be instruments of dispensational value to the Lord!

Thank you so very much brother for your care and help in getting us to the blending training in Ghana. Blending with the Body is truly a healing for us saints here! We have been denied this access to the eternal mystical Vine with all of the branches.

It is so clear to me now why brother Titus Chu wanted to keep us subtly blinded from seeing the Vine, and pretends to have such a burden for the local churches. It is like saying you treasure the branches on their own and their attachment to the Vine, but have no regard for the rest of the branches! This is the enemy's blinding! I must testify that I have been so spurred on by seeing

the Vine, by being blended with the rest of the branches, by seeing that we all need to be in one accord, like the Lord prayed in John 17. It was such an enjoyment for me and Sam to meet with the saints in Addis Ababa. They were so sweet, and their Christ was even sweeter! It was like we were being reunited with long lost siblings. The body is so real, and the Lord really glorifies Himself through the body!

Sam and I are taking the saints through the messages, starting from the Young People's training and intend to go through the Perfecting training as well. We have just completed message 7 and will be going onto message 8 of the Young people's training. The saints set aside three days every week to go through the messages, and we have in regular attendance between 15 and 20 saints. We have been sharing two messages every week, with one day set aside for breaking into two groups and having each group share the outlines and enjoyment from one of the two messages.

Brother Dick, I won't stop knocking at your door and requesting that you brothers consider including Uganda/ Kampala onto your Africa map. The saints here need to get the same encouragement that we have gotten, the same spurring on! I know how busy you brothers are, but I guess that is the reason why I am putting in our request early. No pressure though, just grace.

Hearty greetings from all the saints here! May the gospel of the Kingdom continue to spread and cover the whole inhabited earth that the Lord may return. Oh, how we all need to have our vessels filled with oil, so filled that we constantly have a reserve supply. Oh, may the Lord come to find us with oil in our lamps even when fast asleep!

Your brother,

Godwin

